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THE PILGRIM'S PROGRESS.

A lecture delivered by Bro: Rámchandra P. Kámat before the Blavatsky Lodge, T. S. Bombay, Nov. 21st 1897.

THE subject matter for our discourse to-day is "The Pilgrim's Progress." First let us see what are the attributes of the Pilgrim?

We all know that a devotee goes to Benares to pay his homage to Shiva, to purify himself from his sins, and get himself emancipated from this *sansár*. Having performed these duties he returns and gives us all the information he is able to express in words; he is called a Pilgrim. But the true Pilgrim is he who goes in search of Divine Wisdom and having found it returns to give that Divine Wisdom to those who ask for it.

This Divine Wisdom is Theosophy, and one who goes in search of Theosophy for the purpose of getting it, not for himself only, but for the benefit of all, is a Theosophist.

The clearer the view a man has as to what constitutes a Theosophist the better it is for his progress in Theosophy. But you need not be surprised, when I say that many of us who are in the Theosophical Society, are as ignorant about this true Pilgrim as those who are not members.

We as ordinary men are not in the habit of reading between the lines, nor do we ever peep behind the words, much less do we look within the words, but too often are satisfied by what we find on the surface, hence we miss the spirit of what we read. Thus through ignorance, whether we be outsiders

or fellows, we are to a certain extent put back, and fail to take advantage of the circumstances through which we pass, or those which are thrown in our way.

Let us therefore clearly understand as to who is a Theosophist. The Theosophist is he who knows Divine Wisdom and gives the benefit of his knowledge to one and all. But when you find us using such expressions as "we theosophists should do it" it does not mean that we are actually theosophists, but it only means that we endeavour to follow in the footsteps of those "Great Souls" (Mahátmás) who are true Theosophists and who are often called Adepts.

To become a fellow of the Theosophical Society is very easy. You have only to fill up the prescribed form with due recommendation and you get your diploma by paying Rs. 10 showing that you are a full blown F.T.S. If you are moral and philanthropic, you become as it is generally called a theosophist. But to become a true Theosophist is a very different thing. Although the path to Adeptship is very difficult and as sharp as the edge of a sword, it is your wisest course to aim to become a true Theosophist, whether you are a F. T. S. or not matters very little, because he who aspires in this direction learns the *science* of Theosophy which teaches him that which is behind the veil. He learns therefrom his true position in this world. And as he learns he acts ; or rather the knowledge he gains forces him to act in the right direction. He becomes a pillar to which any one can look for support. He becomes a friend of all but foe of none. In fact he sacrifices his self for the self of all. Let us therefore trace the footsteps of such a pilgrim that we may follow him to his home.

Those who believe that in this perishable, changeable, impermanent, tabernacle, there is something which is permanent, unchangeable and imperishable, to them my remarks may be of some use ; to others of course it is humbug and nonsense.

First picture man as tied down by the three *gunás*. His permanent portion is Âtmâ, Buddhi, and Mânas. His impermanent portions are Kâma, Prâna, Linga (Etheric Double) and Sthula (Physical Body). Those are the seven steps which Âtma—encased in this tabernacle—will have to take before he reaches his true home—the Parabrahman.

Now there are four roads along which the pilgrim may progress in order to reach that state of consciousness which is called Parabrahman. Some go by the Karma-Mârga, some by Bhakti-Mârga, others by Gnyâna-Mârga, and very few by the Paramârth-Mârga. This Paramârth-Mârga is the most dif-

ficult, but at the same time the shortest, the safest, and the surest way to reach that home. Choose any road you like you have to go step by step; and also choose any road you like you have ultimately to come to the Paramârth-Mârga ere your journey is ended. But the same truth has been differently expressed, by different writers on occultism to suit the mental capacities of people among whom they worked.

I have not chosen any particular Mârga *i.e.*, road of Âtmic evolution; what I mean to lay before you to-day is only a general outline of the evolution of Âtmâ. It is in fact only a bird's eye view, so to say, of the process through which Âtmâ becomes Paramâtmâ, or man becomes a god. Now let us trace the footsteps of our Pilgrim.

On reference to the work of the travellers—*i. e.*, Adepts, or Sâdhus, who go up and down the Paramârth-Mârga at their will—we find that seven steps must be taken before Paramâtmâ is reached. But before a pilgrim takes his first step, he finds that he cannot move. He tries to find out the cause of it and he realizes that he is tied down. That he is a

BADHA.

At the outset he finds that all his learning only leads him to a certain point, and no further; his passions assail him; he tries to live happily but his endeavours in that direction do not succeed; circumstances crop up over which he thinks he has no control; some one dear to him dies of a disease in spite of the best medical aid, while among his neighbours another person recovers of the same disease, although living in the most un-hygienic condition and in a weaker state of health. He finds that the something which made the eyes shine with lustre and the body warm when it goes away, leaves the eyes glassy and the body a cold corps. What is that "something"? He does not know. He tries to think of the state he will have to go through after death, and finds that he knows nothing about it. In other words he finds that he is ignorant regarding his very self for the preservation of which all his energies are devoted.

This is called Avidyâ, the Hall of Ignorance. He finds that he is tied down by it, a captive in this Hall. To free himself from it, he begins to take in knowledge; he begins to educate himself; he goes to the place where these things about self and non-self are studied. He inquires as to the nature of the teaching given. Then enters as a hearer but refrains from argument. He then thinks seriously and con-

secutively on what he has heard and having assimilated it, he sees before him ignorance in its full reality. He must conquer it or remain a captive in the Hall of Ignorance. He is ready for the fight, and now sees the phenomenal or objective world in its full nakedness, and therefore makes every effort in his power to gain self-knowledge. This upheaval of the heart for liberation is the first step—and he becomes a

MÛMÛKSHÛ.

As Mûmûkshû he begins to read for himself the works of the travellers (those Great Souls) in which the subject of self and non-self is treated. Therein he finds that ere he gets knowledge he must have balance of mind and faith in his teacher. He must work for humanity without any attachment whatever to results. He must practice control of thought and control of conduct. He must practice tolerance and endurance. He must have indifference to transitory objects and must practise right discrimination.

He also finds that he must practise concentration without which it is an impossibility to practise the following two precepts publicly laid down by all earnest and true religionists, *viz.*, *contemplation* and “*one’s own turning backwards.*” This going backward is very clearly expressed, though in very veiled language, in a sentence which every Hindu will recall if he has ever gone to the temple and listened carefully to the preaching. The sentence is “उलट उलट माधारा प्राण्या फीर गोते खासी.” *i. e.*, “Turn backward and backward my man, thou art tossed about.”

The professional preachers in the Hindu temple will tell you that this sentence means, that a man must not do anything in the world, that he should leave it, and go to different holy places, and spend his time in Bhakti. This Bhakti means in the present day the repetition of the name of any or many out of the thirty-three crores of Gods, and worshipping some image in the presence of the so-called Brahmin; but it matters very little to them where the *mind* of the devotee be.

Going backward step by step consciously to the very fountain whence he had started and so realizing the idea expressed by Patanjali in his Yoga Sûtra, all this is so to say before his very eyes, but the preacher himself being spiritually blind and deaf, cannot he expected to teach his brethren who are also blind and deaf like himself. The consequence is, that notwithstanding the treasure we have in our hands, with full power to make use of it, whenever we want it, we yet remain in a state of spiritual starvation.

This our Mûmûkshû sees very plainly and endeavours to follow the spirit rather than the letter of his scriptures. His work as Mûmûkshû consists in making ready certain implements which will enable him to find out and realize the Truth which he as yet but dimly perceives afar off; and when he is ready, he takes a second step; he becomes a

SÂDHAKA.

That is to say, he now begins to verify by ocular demonstration everything he has learnt as Mûmûkshû. His business now is to go consciously into the other planes of beings, and from those planes, he views this panorama of the world, and learns, with all the powers that are concomitant with this extension of consciousness, the seven-veiled Truth. Here he is directly assisted by those who have gone before him on the Path. It is not however necessary that the helpers should be seen by him, though more often than not, he both sees and feels them.

Every one of such helpers belongs to the Sanghá (Brotherhood). They help him by information and experiment as to the way by which the Truth can be realized. Here he learns something which as Mûmûkshû he could never have learnt. He gains powers. But as yet he cannot bring them down into the physical plane, and even if he is allowed to do so, he is strictly debarred from making any use of them in the lower world, simply because even now he is but in the Hall of Learning.

This state is still an illusion. And what do you think he finds there. The *Voice of the Silence* says "In it thy Soul will find the blossoms of life, but under every flower a serpent coiled."

In this state of consciousness the Captive, our Pilgrim, is not freed from Karmic chains; only having gained more power, and greater knowledge, *he does his duty with more care*. He knows and acts with nature, and never against it. He realizes now the true value of thought. Having finished his work here, he takes the third step and becomes a

SIDDHÂ.

That is he is ready now for initiation. Here he is put to the most severe test possible. Our Pilgrim is trying to leave the region of the false, the "Great Illusion" and wants to enter the region of the Truth. On the one hand the denizens

of Illusions pull him down lest he becomes a deserter from their ranks ; on the other the Sons of the Flame pull him up. But the Sons of the Flame though all powerful, will be of no avail to our Pilgrim if he heeds the "Sweet-tongued voices of Illusion" And this is the most severe trial that you can conceive of; but he succeeds, "the wise one" does not heed the sweet-tongued voices of Illusion—he is pulled up. He has, completed his work as Siddha. And now leaving the Hall of Learning he completes his probationary Path. He is initiated. He enters now the Hall of Wisdom to become a disciple. This is his fourth step termed—

SALOKATÂ.

In this state of consciousness he may or may not see the Guru and is now in the outer Court of the Temple. Here he gets the child state described in the *Voice of the Silence*. And he hears that thrice blessed sound which is the precursor of the dawn of that true and imperishable wisdom for which that Holy One left his kingdom, his wife, his child, his comfort, and sat under the perishable tree, uncared for, isolated, hungry, in company of ferocious animals and evil beings, tempted on all sides by the hosts of the Tempter, in full view of that unerring, merciless disintegrator—death, and having heard that Sound which is the Soundless Sound, became the receiver of that Wisdom and returned to us for our salvation at the sacrifice of his undifferentiated, glorious consciousness.

That sound is the Anahat Shabda, and that thrice blessed personage is the Bhagawan Gautam-Budha. This Anahat Shabda is received by our Pilgrim as said above in the Outer Court of the Temple, exoterically symbolized as Sabhâ-Mandapa in our Hindu Temples. This state of consciousness as I take it is termed in our Vedantic books as Salokatâ Mukti—i. e., "being in the same region with those people."

This Salokatâ is generally understood to be one of the four Muktis i. e., one of the four kinds of Salvations ; it is here that the use of that sound is taught. This sound is the *Bija Sound*. Now Mantrams owe their efficacy and value on the letters which are supposed to produce sound akin to this sound, and are called *Bija* letters. If any Mantram is repeated any number of times as it is given in the books, it will have not the slightest effect in this physical plane, even if repeated with devotion, it will have a very feeble effect in the mental plane, and therefore Mantrams are falsely judged and looked on as the outcome of demented childish brains.

The Mantrams are ineffective because they are incomplete in *Bija* letters. We should be thankful to the authors of these Mantrams for not giving out the *Bijas* promiscuously, because they are the buttons of that electric battery known under the name of Kundalini. Press the positive or the negative button and the fohatic power begins to work. These buttons are known in the technical language as the *Tikshna Bijas* i. e. harsh *Bijas*, and *Soumya Bijas* i. e. soft, melodious, harmonious *Bijas*. As the electric force can only be manifested by the combination of certain two substances, tangible or intangible to our physical eyes, so also the Mantram can only be made effective by the combination of certain *Bijas*.

Finding out the *Bijas* and other accessories necessary for the completion of the Mantram is technically called the "Samputi" of the Mantram. Unless this is done the Mantram will be ineffective.

These *Bijas* have again their own *Bijas*, and it is these which our Pilgrim learns in this state of his consciousness. This is the beginning of the true initiation. He is no more on the probationary path, he is accepted and taught. But even here as in the former states of consciousness, the teacher may be only felt by the Pilgrim. Having finished his work here he takes another step which is the fifth in the sequential order. He enters the Inner Court, the place between the Garbhakudi i. e. the place of conception (the womb) and the Sabhâ-Mandapa i. e., the Outer Court symbolical of the state of consciousness called the second Mukti, or

SAMIPATÂ

(i. e. coming near) Mukti. Here the Teacher is seen, he is also felt. Now they are face to face. The Teacher, the Silent Watcher, the Mâhâ-Guru, is within the Garbhakudi and the Pilgrim is outside the threshold. The Teacher advises him in the following strain "Withhold thy mind from all external objects, all external sights. Withhold internal images, lest on thy soul-sight a dark shadow they should cast."

The Pilgrim does it. He peeps intently into the Garbhakudi and finds absolute darkness. Now and then a flash is seen from the single lamp in the room, he asks the Teacher as to what is there in front of him. The Teacher instead of answering him questions as to what he has in his hands, the Pilgrim answers—Puja—the offerings to the Deity.

The Teacher takes from him the offerings containing twisted string (Wâta), flowers, camphor and incense, and puts the

twisted string into the lamp that is burning near the Deity. This of course creates more light in the room so that he now sees the Deity in the form of a vase, and loses himself in the idea. He is now in Dhárana—a state of intense concentration. Having finished his work in this state of consciousness, he takes another step and enters into another state of consciousness termed

SWARUPATĀ.

This literally means taking the same rûpa or form of the ideal. Here the Pilgrim obtains the permission of the Teacher to enter the Garbhakudi and crossing the threshold, sits in front of the Deity and performs the Puja. This is the sixth step. The Teacher instructs him how to do it. The twisted string represents the three *gunâs*—Satwa, Raja, and Tama, twisted into one. These *gunâs* are burnt up in the lamp of knowledge. The flowers—the virtues termed in the *Voice of the Silence*—the Golden Keys, are offered at the foot of the Deity.

The names of these flowers are “Dâna *i. e.*, charity and love immortal ; Shila, *i. e.* harmony in words and acts, counterbalancing the cause and effect and leaving no further room for Karmic action ; Kshânti *i. e.* patience sweet that naught can ruffle ; Vairâgya *i. e.* indifference to pleasure and pain, illusion conquered, truth alone perceived ; Virya *i. e.*, the dauntless energy that fights its way to the supernal truth, out of the mire of lies terrestrial ; Dhyâna *i. e.*, the quality which leads the Nârjol (the saint) towards the realm of Sat eternal and its ceaseless contemplation ; and Prâjnyâ *i. e.*, quality which makes of a man a god, creating him a Bodhisatwa, son of the Dhyânis.

Having offered these he burns the incense *i. e.*, Ahama-Buddhi (I-am-ness). Then he lights the Camphor ; for as it is perfectly white internally and externally, has the same intensity of smell within and without, and any particle of it burns whether you take it from inside or outside, so our pilgrim has become pure throughout, by his own efforts, the road alone being indicated by the teacher. He is now Shuddha Satwa (pure of pure). This even, this camphor, this purity, he burns and offers at the feet of the Deity.

All this he does at the bidding of the Teacher, and then with hands closed the Pilgrim implores the Teacher for his grace. The Teacher does not grace him with long life, one thousand children, fifty crores of rupees and kingdoms and elephants. He has left all those hypocritical tricks to the

deserters. What he does grace him with is that which when possessed becomes his for ever. He gives him the "Law of Laws—Eternal Harmony—Alaya's SELF." He points at the Vase in the front of the Pilgrim and says "Within there burns the steady Golden Fire, the Flame that radiates from Âtmâ. Thou art that vase." The Pilgrim meditates on that vase and becomes that vase himself. This vase is ॐ and our Pilgrim gets the form symbolized by Aum.

It is said that even when one attains Swarupatâ (the same form) he is not emancipated. What I understand this to mean is that although the Pilgrim has become three in one and understands the mystery of the A. U. M., yet he has still to master the mystery of the Ardha-Mâtrâ, only when you know *that* you know *all*. This science is called Mahâ-Bija-Vidya. This trinity in unity is what is called Dhyan the right precursor of Samâdhi.

Having finished his work in this state of consciousness, the Pilgrim says to the Teacher "Upâdhyâ, I thirst for Wisdom. Thy servant here is ready for thy guidance." And the Upâdhyâ addresses him in the following words. "Now bend thy head and listen well O Bodhisatva—Compassion speaks and saith "can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?" Now thou hast heard which was said" and then gives him the grace "Thou shalt attain the seventh step and cross the gate of final knowledge, but only to wed woe—if thou would be Tathâgata, follow upon thy predecessor's steps, remain unselfish till the endless end. Thou art enlightened—Choose thy way." And now the Upâdhyâ, the Maha-Guru, the Silent Watcher, the Nârâyen gives him the *Maha-Bija*. And lo! he is nowhere and everywhere. He is in Samâdhi. This is the seventh step of the Pilgrim which is known as the

SAUJYA MUKTI.

This means absorption into essence of Brahma. He is all knowledge now. He has got back to his long lost home; he has got the Theosophy, the Divine Wisdom; he is the whole Vishwa now. But our Pilgrim has not forgotten the address of the Upâdhyâ.

"Behold, the mellow light that floods the eastern sky. In signs of praise both heaven and earth unite. And from the fourfold manifested Powers, a chant of love ariseth, both from the flaming Fire and flowing Water, and from the sweet-smelling Earth and rushing Wind."

“Hark!...from the deep unfathomable vortex of that golden light in which the Victor bathes, ALL NATURE’S wordless voice in thousand tones ariseth to proclaim: joy unto ye, O men of Myalbâ, a pilgrim hath returned back from the other shore. A new Arhan is born. Peace to all beings.”

Now he is a Theosophist. From the Sáujya state of consciousness—from Samádhi—he returns to the Swarupatá state of consciousness—to Dhyâna. This Dhyâna is allegorically called as I take it, the book of Dhyâna (Dzyan) on which the *Secret Doctrine* is based. Gnyaneshwar also gives the same importance to this Dhyâna in as much as he places this Dhyâna above the Vedas. But please do not mix up ordinary Dhyâna, Dhâranâ and Samâdhi with Nirvikalpa Dhyâna, Dhâranâ, and Samâdhi. This is the Nirvikalpa Dhyâna. Here the Guru invests him with the headdress of the disciple and presents him with a beautiful female companion. That is to say our Pilgrim receives the permission to teach the mystery of the formless, and to instruct people in the developement of Buddhi and how to keep that quality free from the effects of the three *gunâs*. He also clothes him with the robe of the disciple and gives him the mendicant’s scrip. The former is called Chidâkâsha and the latter Chinmaya.

Descending still further in his earthward journey he crosses the threshold and comes into the Inner Court. Here he is given a begging bowl, with strict injunctions to go abegging and not to miss a single house. Coals are given to him to light fire with, and a toy to play with. That is to say in the Dhâranâ state of consciousness he learnt, and now may give out, the difference between Âtmâ and Anâtmâ, and how to successfully burn up Kâma (desires) and Krodha (anger), and the attitude of mind necessary to hear the Anuhat Shabda.

In the Outer Court he is presented with a cage, a speaking parrot and a cover, and a full unconditioned permit to go out of the precincts of the Temple. That is to say in this state of consciousness he has permission to teach—the mystery of the bodies or sheaths. Its measure spoken of as three and a half. Who am I? I am He. And to uplift the veil at his master’s permission and to function consciously in the physical and other bodies. Now he is a Theosophist in as much as he brings down the Divine Wisdom for the benefit of the Humanity.

We have followed our Pilgrim to the shoreless shore and have come back with him to the physical plane. On his return he sings the following song in which he gives his

credentials in signs and watchwords, so that other people may be ultimately led to set their feet up on the Path which he has himself trodden.

* "The Gurn whispered into my ear and made me a Fakir.

"He placed on my head the formless turban and gave me a beautiful female companion void of the Gunas.

"He covered me with the robe of Chidâkâsha, and placed in my hand the Chinmaya scrip.

"He put in my hand the bowl of Âtmagyâna, and I go abegging from house to house.

"I burnt up Kâma and Krodha in the fire and I play the Anuhat toy.

"I got a cage called mânava which measures three and a half-hands. The parrot in it says "I am he".

"By the order of Niranjan Raghunâth the internal veil is uplifted.

"Kabir."

WHO IS "JULIA"

THE 'Letters from Julia' which have from time to time appeared in *Borderland*, ever since it was started four years ago to its close with the October number, naturally lead the reader to ask the question, Who is Julia? For the information of those who have not studied these 'Letters,' it may be briefly explained that Mr. Stead like many other people has the gift of automatic writing. In other words his hand has the power of writing that which is not present in his mind, as if it was being used by someone else. We learn from the messages he receives in this way; that his hand is controlled by one 'Julia' who claims to be a friend of his who died five years ago; and has ever since been—as she herself puts it, "more constantly, more faithfully, more intimately with him than ever was possible with her on earth."

* गुरुने बात सुनाया बे । मुजकुं फकिर बनाया बे ॥ ५० ॥
 निराकार सिरताज बनाया । निर्गुण उजली सहेली ॥
 चिदाकाशका कफनि डाली । हातमे चिन्मय झोली ॥ १ ॥
 आत्मग्यानका दिया कटोरा । घरघर टुक्का मगे ॥
 काम क्रोधकी धुनी जलाई । अनुहत लंगर बाजे ॥ २ ॥
 औट हातका मानव पेजरा । सौहुं पोपट बोले ॥
 निरंजन रघुनाथ हुकुमसे । अंतरका पट खोले ॥ ३ ॥

कबिर.

He has received in this way communications on a variety of topics such as the starting and carrying on of *Borderland*, instructions as to the development of clairvoyant faculties, discourses on ethical and moral subjects, winding up in the last number with an earnest appeal to Mr. Stead to open a Bureau or office, so that the living may communicate with dead! Although Mr. Stead attaches considerable weight to these communications and often acts on them, he nevertheless retains an open mind. Thus for instance he expresses a wish to see Julia, otherwise how is he to know that she is the spirit of the long lost friend she claims to be? To this she replies, through his hand of course, "When the water is disturbed there is no reflection of your face, there must be a calm and placid surface even for a mirror, and how often have you been calm and placid tranquilly waiting for the manifestation of the invisible?"

But the chief feature of interest to the Theosophist lies in the discourses she gives. They are practical, original and to the point, and tend to make people live better lives. It is the spiritual tone of Julia's teachings, and the interest she shows in the welfare of mankind, that characterizes her, and separates her from the ordinary 'Spirit Guides' of the *seance* room.

If now we assume, as I think we may safely do, that the intelligence which guides Mr. Stead's hand is one external to himself, and not his own 'Subliminal Consciousness,' *i.e.*—that hypothetical consciousness within himself of which he the 'I' knows nothing—then we are naturally led to ask to what class of entity does Julia belong? At first sight she presents somewhat of an anomaly; for when we remember that the controlling entities or 'Spirit Guides' of the spiritualist are, as a rule, drawn from the inhabitants of the lower levels of Kama Loka—those nearest the physical plane who still hunger for the life-sensations they left behind them on the death of the physical body—we do not, nor should we expect to, find in their utterances the high qualities so conspicuous in the present case. Still less does she resemble the shells, or shades, consisting of the Kamalokic garments of a soul, cast off by it on passing to higher planes, which are often galvanized into life and masqueraded in the *seance* room.

On the other hand she cannot, according to our philosophy, belong to that band who have passed into higher realms and have left the things of earth far behind them, of whom we are told they have no desire to leave the bliss of Devachan to

come to earth before their time. Where then are we to place her? Julia evidently has a mission and as a missionary from the other side we may suppose that she is not working single handed. There are many instances on record of such influences working through human organisms, notably in the case of Stainton Moses—that chief of spiritualists, and at the same time the friend of Madame Blavatsky and Col. Olcott—of whom the latter speaks in the *Old Diary Leaves*. Here was a rigid christian clergyman who received, by automatic writing, teachings which entirely revolutionized his ideas on christianity and religion in general. Even to-day these ‘Spirit teachings,’ which have been published, appeal to the reader as the most beautiful discourses on Christianity taken in its widest sense. Unlike Mr. Stead, Stainton Moses was taught by numerous entities or ‘Spirit Guides’ signing themselves respectively as ‘Imperator,’ ‘Kabbila,’ ‘Mentor,’ ‘Magus,’ ‘Sadi,’ &c. Through him too many phenomena occurred—for Mr. Moses proved himself to be a Medium in the fullest sense of the word. We might quote other instances if necessary to illustrate the fact that very lofty teachings on ethical subjects are occasionally given through what we may broadly designate, spiritualistic means.

What then are the sources of such teachings and who are at the back of those who put them forth? Before going any further let us see what the cardinal difference is between the methods here employed for imparting information, and those adopted by the Eastern Schools. The Spiritualists are ignorant of the nature of the forces playing through them.* They are at the mercy of the controlling entities, and are taught by them to cultivate the mediumistic condition—to become passive in the highest degree. The great object of the best entities appears to be to persuade men of an existence after death, by enabling departed souls to revisit earth, and through a medium to communicate with their friends.

The Theosophists as representing the Eastern School on the other hand aim at retaining a keenly active though perfectly controlled consciousness. They are taught how to utilize natural laws, and apply the occult forces of their soul

* Even a highly educated man like Stainton Moses was taught nothing as to the occult forces whereby his ‘spirit guides’ performed phenomena through his Mediumship. He owed to Madame Blavatsky any knowledge he had on the subject.

to their development. So that through the growth of spiritual faculties they may rise to higher planes instead of bringing those who have already risen out of the material plane back to Earth again. Thus they become the masters, not the victims of the situation, acting with knowledge not by chance. Their object is to teach man of the higher life by shewing him how to develop it in himself. These few characteristics sufficiently illustrate the difference between the spiritualistic and the theosophic methods—or to speak more generally the Western and Eastern Schools.

Let us now enquire what are the agencies which have brought spiritualism into prominence during the last half of this century; for in so doing we may perhaps be able to ‘pigeon-hole’ Julia, and many other entities who have sought, through passive mediums, to benefit mankind. Mr. Leadbeater’s priceless little manual *The Astral Plane* gives us the information we require. We learn on p. 77 that ages ago, before Atlantis sank into selfishness and degradation, lodges for occult study preliminary to initiation existed, which were formed by the Adepts of the Good Law.

Among these lodges was one in a certain part of America which was then tributary to one of the great Atlantean monarchies the ‘Divine Rulers of the Golden Gate Ctiy.’ This lodge exists to-day, though it has passed through many strange vicissitudes and has often had to move its headquarters from country to country, yet even now it observes the same old world ritual of those ancient times. It still remains what it was at first “a lodge of occultists of pure and philanthropic aims.” Note however that “its teachers do not stand upon the adept level” (using the term in its highest sense) “though through it hundreds have learnt to set their feet upon the Path which has led them to adeptship in later lives.” Note also that “it is not in direct communication with the Brotherhood of the Himálayas” whose adepts called the Theosophical Society into existence through the agency of Madame Blavatsky and Col. Olcott, but that “there are some among the latter” (The Himalayan Brotherhood) “who have themselves been connected with it in a former incarnation and therefore retain a more than ordinary friendly interest in its proceedings.”

“The chiefs of this Lodge, though they have always kept themselves and their Society in the back ground have nevertheless done what they could from time to time to assist the progress of truth in the world, and some half century ago, in

despair at the rampant materialism which seemed to be stifling all spirituality in Europe and America, they determined to make an attempt to combat it by somewhat novel methods. They offered opportunities by which any reasonable man could acquire absolute proof of that life apart from the physical body, which it was the tendency of science to deny. The movement they then set on foot grew into the vast fabric of modern spiritualism."

"The method adopted was to take some ordinary person after death arouse him thoroughly upon the astral plane, instruct him to a certain extent in the powers and possibilities belonging to it, and then put him in charge of a spiritualistic circle. He in his turn 'developed' other departed personalities along the same line, they all acted upon those who sat at their *seance* and 'developed' them as mediums; and so spiritualism grew and flourished. No doubt living members of the original lodge occasionally manifested themselves in astral form at some of the circles—perhaps they may do so even now; but in most cases they simply gave directions to the persons they had put in charge." Soon however difficulties arose for the natural progress of those who had been awakened in Kâmaloka was seriously delayed by the intensification of their life on the astral plane, and though it was thought that the good karma gained by helping those on earth would atone for the delay of their natural progress, yet it was found impossible to make use of spirit guides for any length of time without doing them serious permanent injury. Then that remarkable expedient was resorted to which gave rise to "human artificial elementals." The higher principles of the original guide were allowed to pass on their long delayed evolution to devachan but the 'Shade' he left behind him was taken possession of sustained and operated on so as to appear to its admiring circle practically just as before."

"It is needless to say that none of the Adept Brotherhood has ever approved of the formation of an artificial entity of this sort though they could not interfere with any one who thought it right to take such a course Many others besides the original lodge may adopt this plan, and there is nothing to prevent Black Magicians from supplying communicating 'spirits' as indeed they have been known to do."

From this instructive and interesting account we gather that the spiritualistic movement had its origin in the lodge of occultists which has just been described. Let us now see whether there is any reason for identifying Julia with this

movement. We have already seen that the object of the pioneers of the scheme was to "offer opportunities by which any reasonable man could acquire absolute proof of that life apart from the physical body which it was (and is) the tendency of science to deny." Further they rated very highly the value of such proof as a means of regenerating mankind even to the extent of doing permanent injury to the Kâmalokic entities they aroused. So great indeed was the sacrifice that, "those who are able take a wider view of such matters than we can, consider that the faith in a future life has been attained at too great a cost, since it seems to them that on the whole the harm done outweighs the good."

Now let us see what Julia says. She presses Mr. Stead to form a Bureau of communication between the two worlds. Mr. Stead objects, but she persists "because the use of it would be so much greater than the abuse." Again Mr. Stead suggest that the idea should be dropped, whereupon Julia exclaimed, "My dear friend what nonsense you talk'no ! no ! no ! what you seem to forget is that the Bureau with all its risks will do what is the most important thing of all, *It will practically abolish the conception of death* which now prevails in the world. You have become mere materialists." Here then we have an echo of the same idea as that which prompted the members of the occult lodge in America to start the spiritualistic movement fifty years ago. Like them Julia thinks that the regeneration of mankind lies in proving, at almost any cost, the existence of a future state by establishing communication between the living and the dead. The method is also the same—that is to say the medium is controlled and rendered passive in the hands of the 'spirit guide,' to receive, by automatic writing or otherwise, what information may be given ; but there is an absence of preliminary training such as would render the medium familiar with the occult laws which control the forces of which he is the passive agent. Thus we are led to conclude, in the first place that Julia is either directly or indirectly an agent of the occult lodge who first induced the Spiritualistic movement. In the second place we are in a position to localize her. For from the information given us by Mr. Leadbeater, we see that a door has been opened by the action of this lodge through which one of four classes of entity may function as a 'spirit guide,' according to the condition of the medium and other circumstances. Thus there is the possibility of one of the original members of the lodge shewing himself—such perhaps

was the case with Stainton Moses—or souls in Kâmaloka may be awakened and sent down to earth to control a medium or circle. Again there is the masquerading shade, vulgar and foolish, such as is commonly met with in the ordinary *seance*; lastly black magicians may animate a shade or shell,—such a one will find a welcome at a *seance* composed of low and evil minded sitters. As I have already suggested, the high and noble teachings given to Stainton Moses may have been imparted by members of the original lodge themselves. Julia cannot come under this head however—for as she tells us she only died five years ago. We must suppose then that she belongs to the second class, that is, some pilgrim passing through Kâma Loka (perhaps the deceased friend she claims to be) has been awakened and sent down to influence Mr. Stead. What we have here to specially notice is that such an entity does not necessarily come into the class of earth bound Kamalokic creatures—such as seek to continue their mundane existence through illicit means. She may be one who led a pure and good life on earth and under the normal conditions might have passed on to higher planes; but through the occult agencies above described, may have had her progress delayed, that through her influence on Mr. Stead, humanity might be persuaded of the reality of the future life.

This is what I venture to think is Julia's position. But whether I am right in this case or not, it is most important that we as Theosophists should recognize the various functions and possible positions which entities who appear under the patronage of the spiritualists may assume. For we are so used to class all such entities in one group *viz.*—as the denizens of the lower strata of the astral plane, that we are sometimes at a loss to explain the higher manifestations and teachings when they appear, but which do not belong to this region at all.

In conclusion one cannot but feel how true it is that the price paid for the knowledge gained, through these means, is altogether out of proportion to the advantage which results. For as our great teacher Jesus said "If ye believe not the prophets how shall ye believe if one rises from the dead." How wise the teaching of the east which discountenances all dealings with those who have passed from earth. Our duty is to hasten their passage through the dark regions of Kâma Loka, that by our prayers and ceremonies performed with knowledge, they may glide smoothly and swiftly into the joy of Devachan.

A. R.

THE COMING ECLIPSE.

ABOUT noon on the 22nd of the current month certain parts of India will be the scene of an event which will create a profound impression upon both man and beast stationed in the neighbourhood where it occurs.

January 22nd is the commencement of what is called a New moon, at these times the sun and moon are at the same part of the sky and therefore rise and set together, but usually the Moon is either higher up or lower down than the sun so that the sun's rays are not intercepted by the opaque body of the moon.

On this occasion however the sun and moon are in a direct line and the shadow of the moon strikes the Earth describing a long trail of darkness over a large part of the Earth's circumference. The eclipse first appears in North-Western Africa at half past nine in the morning, by Madras time, and thence travels swiftly across Central Africa, South of Abyssinia, crosses the Indian Ocean, and arrives at Rájápur at about 11-45 A. M.—two and one quarter hours after its commencement in Western Africa, such is the velocity with which it travels.

Its further course lies North-East passing South of Poona up through the Central Provinces to Nágpur, thence across the Hymálâyâs through Tibet and Northern China, terminating in Eastern Siberia, 35 minutes after midday.

The length of time the sun will be hidden from view will be about two minutes in India to parties stationed along the central line of the eclipse, and certain parts of this line will be the scene of great activity and excitement.

So important is an event of this kind in the eyes of scientific men that observing parties are being sent here from all parts of the world to take notes and record every detail of the phenomena that occurs behind the rapidly travelling shadow of the moon.

An eclipse of the sun is perhaps the most profoundly impressive scene that the human eye can witness.

Forty years ago Professor Grant wrote as follows, and after witnessing six eclipses Sir Norman Lockyer is unable, he says, to improve upon the description—

“On no other occasion does the display of stupendous power in the economy of the physical universe exercise so subduing an influence over the mind, or produce so humiliating a conception of the impotence of all human efforts to

control the immutable laws of nature and arrest the course of events, as when the glorious orb of day, while riding in the heavens with unclouded splendour begins to melt away from an unseen cause, and soon totally disappears, leaving the whole visible world wrapped in the gloom of nocturnal darkness.

“The scene is rendered still more impressive by the circumstances accompanying so remarkable an occurrence. The heavens assume an unnatural aspect, which excites a feeling of horror in the spectator; a livid hue is diffused over all terrestrial objects; plants close up their leaves as on the approach of night, the fowls betake themselves to their resting places; the warbling of the grove is hushed in profound silence; in other words, universal nature seems to relax her energies, as if the pulse which stimulated her mighty movements had all at once stood still.”

On account of the clearness of the skies in India in the month of January the circumstances which surround the coming eclipse are much more favourable than is usually the case. Total eclipses of the sun occur on the average about every two years, but it frequently happens that they occur at times and in places where the skies are clouded over and the phenomena specially looked for at these times are consequently hidden from view.

An eclipse occurred last year for instance which was a total failure for most of the scientific expeditions sent to view it. The path of the moons shadow commenced in Northern Europe, skirted along the coast of Norway crossing the Arctic Circle, thence through North-Eastern Siberia to Japan.

One of Her Majesty's gunboats accompanied by Sir Norman Lockyer and other men of science made elaborate preparations at Vadso to view the scene but when the time arrived thick clouds covered the sky, and the expedition failed in its object. The Japanese were equally unsuccessful. The only party which succeeded was that stationed at Novaya Zemlya, having been sent there in the private yacht of Sir George Baden-Powell.

The last eclipse which occurred in India was in 1871 and the track of the shadow was much more south than at present. The coast station was then Baihal from which place it took a South-Eastern direction to the Palk Strait and Point Palmyra North of Ceylon.

A comparison of the results of the coming eclipse with that of 1871 is expected to show marked changes in the character

of the sun's surroundings. The year 1871 was one of *maximum sunspots* whilst 1897 is a *sunspot maximum*, and as the state of the sun's surroundings are thought to change with the spots on its surface, careful observations regarding the condition of the former will be made.

As might be expected on an enormously heated body like the sun violent eruptions sometimes take place, occasionally masses of heated matter are thrown up from its surface to a height of 50,000 miles and during an eclipse large prominences are seen jutting out beyond the edge of the moon, but besides these prominences a body of light is seen surrounding the sun extending millions of miles from his surface. This is called the *corona* and its nature is at present not understood. It is only during eclipses that this phenomena can be studied. The sun has periods of greater and less activity of the spots which recur on the average every eleven years. They show themselves first on each side of the sun's equator in latitude 30° North and South. Prominences there first show themselves and gradually increase in amount and at the same time approach nearer to the equator attaining greatest activity in about $3\frac{1}{2}$ years in latitudes 16° . They then begin to diminish but more slowly and terminate after about 7 years at 6 degrees from each side of the equator. A corresponding change is thought to take place with the corona but this is not yet considered proved and the coming eclipse occurring as it does at a time of minimum, is expected to throw further light on the problem.

Among other things which may be settled in January next is the existence of a planet between mercury and the sun to which is given the name of *Vulcan*. Readers of Mr. Sinnett's *Growth of the Soul* will remember that he definitely states that such a planet exists, and some observers claim to have seen it. The French mathematician Leverrier believed in its existence on account of an anomaly in the motion of Mercury, but scientific men as a rule reject the idea.

It is only on the few occasions, when the light of the sun is shut off by the moon, that an opportunity is given for us to observe what really occurs in the neighbourhood of our ponderous day-star.

Mercury and Venus will both be seen to the West. Venus being the nearer of the two to the sun, perhaps also a lucky observer may catch a glimpse of Vulcan scorching in the glare of the Coronal light.

When the sun's light is completely shut off the more brilliant stars can be easily seen. They will not however be the

same stars that illuminate the January skies at night but those which appear in the month of July. The sun will then be seen in his real position amongst his fellow members of the siderial system.

Strange as it may seem, the glorious rays of the sun which shower upon us so many blessings nevertheless hide from our view greater wonders and still greater mysteries than are displayed in its light.

How utterly ignorant we should be of the constitution of our universe but for the sights that appear only when his light is cut off. The light hides more than the darkness, the day than the night ; and the fact of all these numerous expeditions, from different quarters of the globe, coming here to witness the light of the sun cut off, makes one think more seriously of the blessings of night, and gives a deeper meaning to the words of the poet—

“Mysterious night ! when our first parent knew
Thee from report Divine, and heard thy name
Did he not tremble for this goodly frame
This glorious canopy of light and blue ?
Yet 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame
Hesperus with the host of evening come,
And lo ! creation widened in man's view !
Who could have thought such darkness lay concealed
Within thy beams O Sun ! or who could find,
Whilst fly and leave and insect stood revealed,
That to such countless hosts thou mad'st us blind !
Why do we then shun death with anxious strife ?
If light can thus deceive why may not life ?”

G. E. SUTCLIFFE.

PRACTICAL THEOSOPHY IN CEYLON.

MANY of our readers are probably unaware of the philanthropic labours which have been rendered for some years to our backward brethren of Ceylon by Mrs. Higgins, the lady-principal of the Musæus School and Orphanage at Colombo.

This enlightened and benevolent lady came out from the West to work for the education of oriental women, particularly the Buddhist women and girls of Ceylon. In the early years of her labours in the island she had to contend against enormous obstacles placed in her way; but in spite of many discouragements we are glad to learn that her philanthropic work goes on and prospers. The Musæus School and Orphanage was founded by her six years ago, and now offers a home to no less than fifty girls most of whom, being poor, are fed and taught at the expense of the Institution. Mrs. Higgins is herself a Theosophist, and the object of the Institution is to educate the girls, and enable them to go out into the world as useful members of society.

Mrs. Higgins has lately secured the voluntary services of two ladies from Australia to help her in improving the Standard of education, but much as the services of these ladies are appreciated, it is necessary that the staff should be further augmented. Any lady in India volunteering to go as a helper will receive a warm welcome and be provided with a home at the School.

There is an excellent oriental library connected with the School, enriched by the free gifts of Mrs. Higgins and her friends. This noble and altruistic work is maintained at the expense of Mrs. Higgins and the contributions of her friends, and is under a trust formed by Col. Olcott and other distinguished Theosophists. One notable instance of the spirit of benevolence which her example has inspired, is that of the Countess Billi Brahe Selby—who has herself borne the entire expense of boarding and tuition of one of the inmates of the School. A bright little monthly pamphlet the 'Rays of Light' is published in connection with the Institution at a yearly subscription of Re. 1. Those sympathetically disposed, should avail themselves of an easy way of keeping up so good a work by subscribing to this interesting little journal, and also endeavouring to extend its circulation; further information can be had by applying to Mrs. Higgins, Principal, the Musæus School and Orphanage, Colombo, Ceylon.

S. R.

EVOLUTION AND REINCARNATION.

(Continued from page 107.)

ALTHOUGH Spencer has left consciousness altogether out of his definition of evolution, yet he elsewhere recognizes the fact that it is the consciousness which evolves. In "*Principles of Psychology*" § 378, he says: The lowest form of consciousness that can be conceived is that resulting from the alteration of two states. When there is a change from state A to state B, and from state B to state A there have arisen two relations of likeness between primitive states of consciousness, And by a perpetual repetition of these changes A—B. B—A, the two states and their two relations tend to become more and more cognizable. Thus, even in a consciousness of the lowest imaginable type, there are foreshadowed the relation of sequence, the relation of unlikeness among the sensations, and the relation of likeness among the sensation, the relation of unlikeness among the changes, and the relation of likeness among the changes. The earliest possible experiences are those supplying the raw material from which these cognitions are developed. Suppose a third state C is now joined to the others, further relations of likeness and unlikeness between states and changes result. And we have but to conceive an endless progress in this consolidation of changes, to comprehend how there can arise the consciousness of complex things, how the objects with which human intelligence deals become thinkable as like and unlike—how the highest acts of perception and reason become possible." Thus, although he has excluded consciousness from his definition of evolution, no one could have shown more clearly that the essence of evolution is the development of consciousness. But Spencer seems to think that consciousness is the result of change, as noise is the result of the action of a rip saw. He does not say so, but he does say, (*Prin. of Psy.* § 377): "It is admitted on all hands that without change consciousness is impossible."

If he means by this that change precedes consciousness, then it is sheer absurdity. There certainly could be no change without consciousness, it is unthinkable. All changes as far as we know, as far as we can think, are not the causes but the results of consciousness.

Some have thought that this is a rash statement, but in this I am supported by Spencer himself. At the beginning of § 18, of "*First Principles*" he says: "On lifting a chair the

force exerted we regard as equal to that antagonistic force called the weight of the chair ; and we cannot think of these as equal without thinking of them as like in kind, since equality is conceivable only between things that are con-natural Yet, contrariwise, it is incredible that the force as existing in the chair really resembles the force as present in our minds Since the force as known to us is an affection of consciousness, we cannot conceive the force existing in the chair under the same form without endowing the chair with consciousness. So that it is absurd to think of force as in itself like our sensation of it, and yet necessary so to think of it if we realize it in consciousness at all." Thus Spencer admits the inconceivability of change without thinking of it as the result of the consciousnesses of the things changing, yet he assumes that changes do occur that are not the results of consciousness.

On the other hand, if we grant that consciousness is the result of changes, then the mind cannot conceive of a result of changes progressing. To say that consciousness is the result of change, that it has no existence apart from change, is to say that it has no existence *per se*, that it is, in fact, nothing. How could nothing learn something by experience, and be merry or sad over it, as it feels tickled or tormented. If consciousness were produced by change, as noise is produced by a rip saw, each change would give birth to a new consciousness separate and distinct from the consciousness produced by any other change, and the consciousness produced by any must be co-existent with the change, beginning when the change begins and ending when the change ends. No matter how many changes might occur, either simultaneous or successive, there could be no possible relation between the consciousness of a given change and the consciousness of any other change; hence there could be no consolidation of changes, no coördination of experiences, no memory, no development of consciousness, on evolution.

WM. SCOTT.

—*The Lamp*.

(*To be concluded.*)

Notes and News.

A WELCOME TO COLONEL OLCOTT AND MISS LILIAN EDGER.

A Committee, representing the two Madras Branches and the Indian Section of the T. S., waited upon the President-Founder of the Theosophical Society and Miss Lilian Edger, M. A., a talented lecturer from New Zealand, on their arrival in Madras on Saturday the 4th December 1897. The following addresses were read by V. C. Seshacharyar, B.A., B.L. (High Court Vakil), Secretary of the Adyar Lodge, and Ry, K. Subbarayadu Garu, President of the Madras Branch respectively :—

To Miss Lilian Edger, M. A.,

Dear and Esteemed Sister—We, the Members of the Madras Branches of the Theosophical Society, beg to offer you on behalf of the Indian Section, our most cordial and heartfelt greetings on your first arrival among us, and to bid you a sincere welcome to India and to the many Branches of our Society here established.

By your earnest devotion to the cause of Theosophy in your own country, and by your courageous self-sacrifice in its behalf, as manifest in your relinquishment of worldly honours and wealth, you have endeared yourself to us, and we trust that, as you have now widened your field of effort you may be able to scatter broadcast the seeds of truth in the hearts of many people in this and other lands.

It is our united prayer that the blessings of the Infinite Spirit may rest upon you and sustain you in furtherance of your noble work.

Again we bid you welcome to India and assure you of our earnest sympathies.

The Theosophists of the T. S. Branches Madras.

To Colonel H. S. Olcott, P. T. S.

To You, Our Revered President-Founder,—We, on behalf of The Theosophists of India, would say, with one accord, Welcome home to your adopted country ! Our thoughts ever follow you during your frequent and extended labors in foreign lands.

We desire to assure you that we are deeply conscious of the fact that, whatever utility the Theosophical Society possesses as a vehicle for the wide-spread dissemination of its fundamental truths, which have so perceptibly changed the current literature of the age, is owing, primarily, to your executive ability as manifest in its organization and upbuilding,

and to your unswerving devotion to its interests. This is the substantial basis of those feelings of deep veneration, profound gratitude, and enduring sympathy which well up in the hearts of all loyal Theosophists in every country, to you whom we are proud to recognize as the Father of The Theosophical Society.

In the future as in the past we shall rely upon your ready resources in times of emergency, believing that you have fully consecrated yourself to the highest interests of our common cause.

We wish you long life and abundant strength.

Many Theosophists.

Brief but very appropriate responses were made by the recipients of these greetings, and after many hearty expressions of welcome on the part of the numerous gathering of Theosophists and their friends the assembly dispersed.

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It was with deep regret that we heard of the sad death of Pandit Gatulálji, last week at Bhávnagar. "In him" says the *Gujarati* "not only our Presidency but the whole of India has lost an erudite Sanskrit scholar. But it is not his scholarship only which claims our attention and admiration. In the sphere, in which he moved, he has single-handedly done a world of good. Whatever slight tone of elevation that has of late been visible amongst the followers of the Vaishanava cult, is solely due to him. The reforming spirit, that has moved the now well-known Máháráj Devakinandan Ácharya to put Vaishnavism back on its former basis and free it of those deplorable excrescences which have grown upon it through either the teachings or the neglect of some of those who are at its head, and of which the public heard so much at the time of the Máháráj Libel Case, originated in the late Pandit. Being deprived of the most useful of human faculties—his eyesight—at the early age of nine, and without the aid of those ingenious means which are found in advanced countries for the teaching of the blind, he had succeeded in winning for himself a position in the main branches of learning, which even the most learned Pandit of Benares envied. He was as assiduous in acquiring as in imparting learning, and though not blessed with any surplus amount of the world's goods, his zeal was such that he had managed to found and maintain a Sanskrit Seminary. His life was pure and offered a worthy model to the spiritual heads of his sect.

Even famous men of Western culture, who had happened to come in contact with him, men like Sir Edwin Arnold, Sir Monier Williams, Professor Danison, Sir Romesh Chunder Mitter, and others, had nothing but admiration to bestow on the Pandit's wonderful faculties, superior scholarship and untiring energies. Unfortunately the good work done by him is confined to a comparatively small area, so that the world at large knows very little of it. Still the little work has been steady work, and it has made some impression where it was intended it should make one. The seed of reform is sown, and we only hope that his loss will not discourage his small band of followers, but that they will continue to work on the soil he has richly manured, and bring forth the expected fruit."

* * *

There is probably no form of disease in which it is more difficult to decide in how far the use of any particular 'remedy' is efficacious than in the case of plague. The progress of the disease depends so much on the physical condition of the individual when first attacked. The degree of fear with which he regards it either before or during the illness, and the conditions under which he is living; all these tend to shape the course of the disease, leaving "remedies" to play secondary part.

We have lately received a notice from a gentleman at Karachi requesting that those who have given a fair trial to "Chromopathy"—the science of healing diseases by means of water exposed to sun's rays in bottles of different colours—will be good enough to supply him with a report of their experiences. Such information to be sent to 'Sas' c/o of the Theosophical Society, Karachi. Any information which will give us further means of judging of the effect of this mode of treatment will be useful, but we would impress most strongly on those who respond to this appeal the need of giving full details as to the condition of the patient. They should, (1) take and report the temperature and pulse before and after the treatment, and give the time which elapsed before change, if any, was observed, (2) state what stimulants or drugs were given, (3) describe condition of patient as to buboes &c. and (4) state how the chromopathic treatment was applied in every case. Attention to such points as these render the evidence really useful, whilst vague statements as to cures where no details are given are of but little value as

evidence. We believe our correspondent intends to give publicity to the reports he receives unless otherwise desired; it becomes the more important therefore that accurate information be given so that those who are in charge of hospitals &c. may have an opportunity of coming to an unbiased opinion as to the value of "chromopathy" in combating disease, and especially its application to the alleviation of those suffering from the present terrible epidemic.

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THE President-Founder is making arrangements to utilize the services of Miss Edger in both the Australian and New Zealand Sections of the T. S. This project has met with unanimous approval from our Australian brothers. Miss Edger has consequently resigned her post as General Secretary of the New Zealand Section in order to take up such new duties as the President may arrange. Miss Edger's place will be taken by Mr. C. W. Sanders whom the President strongly recommends.

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As an instance of the broad-minded and catholic tolerance of our noble President we may quote the following reply given by him in answer to a question officially put by Miss Edger as to whether persons who have seceded from the T. S. and joined Mr. Judge's party and who now apply for readmission should be allowed to do so:—

"My policy is to make it as easy for them to come back as I did to let them go out. I want no tyranny, no compulsion, no red tape—I want to abstain from anything like censoriousness or abuse, to keep always the even mind of the believer in Karma, thus abstaining from widening the breach and making it hard for people to resume their places in our ranks." The President, however, desires that in such cases the test as to personal character &c. required in case of fresh applicants should be observed.

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MRS. Besant is busily active in London. She delivered a series of free lectures to crowded audiences in Queen's Hall on "Problems of Life and Mind as solved by Theosophy" comprising (1) Problems of Ethics, (2) Problems of Sociology, (3) Problems of Science and (4) Problems of Religion. She also delivered an extremely interesting lecture before the Blavatsky Lodge on "The Guardian Angels of Humanity."